Pagans was polyonymous, and worshipped > under several personal flames, according to his several attributes and the manifestations of them, his gifts and effects in the world.—33. That, "upon the same account, Jthings not substantial weje personated and deified by the '£§£§&& all<l worshipped as so many several names and notions of one God.—34. That as the whole corporeal world animated was sup posed by some of the Pagans to be the supreme God, so he was worshipped in the several parts and members of it (having personal names,bestowed upon them) as it were by parcels and piece-meal, or by so many inadequate/conceptions.. That some of the Pagans made the corporeal world the temple of God only, but others the body of God.—35. The second head proposed, that besides the one supreme God, under several names, the Pagans acknowledged and worshipped also many gods; *6tovg* yiwrouc, made gods, created intellectual beings superior to men.—36. The.,. PxtJhaj^^ ro^Jdinty ^ And the higher of the inferior deities, according to this hypothesis, Nous, Psyche, and the whole corporeal world; with particular Noes and Henades.—37. The other inferior deities, acknowledged as well by the vulgar as philosophers, of three sorts. .'J&rst, the sun, moon, and stars, and other greater parts of the universe animated, called sensible gods.—-3$. Sgcjgnj^y, their inferior deities,invisible, ethereal, and aerial animals, called demons. These appointed by the supreme Deity to; preside over kingdoms, cities, places, persons, and things.:—39. The last sort of the Pagan inferior deities, heroes and 6Eav0g<»7rot, or men-gods. Euemerus taxed by Plutarch, for making all the Pagan gods nothing but dead men.—40. The .third general head proposed, that the Pagans worshipped both the supreme and inferior gods in images, statues, and symbols. That first of all, before images and temples, ru4e. stones and pillars, without sculpture were erected for religious monuments, and called ^ajTuAw, or, Bethels.-r-41. That afterwards'-images, statues, and symbols were used, and housed in temples. These placed in the west-end of the temples to face the east; so that the Pagans entering worshipped to wards the west; one probable occasion 61 the* ancient Christians praying towards the east. The golden calf made for a symbolic presence of the God of Israel. —42. All the parts of the entire Pagan religion represented together at once in Plato.—43. That some late writers, not well understanding- the sense of Pagans, have confounded all their theology,' by supposing them to worship the inanimate parts of the world as such, for gods; therefore distinguishing betwixt their animal attd> their natural gods. That no corporeal thing was worshipped by'the Pagans othef wise, than either as being itself animated with fi particular soul of its

own, or as being part of the whole, animated world, or as having demons presiding over it, to whom the worship was properly directed ;ᵥor$ lastly, as being images or symbols of. Divine . Thatfthpti^J* the Egyptians be said to have worshipped